

The Bombay Guardian.

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WEEKLY REVIEW.

—THE trial of the fifty Parsees concerned in the Tower of Silence riot, is now proceeding before the High Court. They have got nearly all the forensic talent of Bombay to defend them, the list of lawyers amounting to sixteen. The rioters themselves are, we believe, poor men, having been hired to do what they did; but the whole body of Parsees seem disposed to identify themselves with them, and money is supplied unstintedly for their defence. We cannot admire the way in which lawyers are allowed to cross-examine witnesses for the opposite side, treating them as though they were disguised culprits, and employing all their subtlety of intellect and the advantages of their position in trying to make them appear ridiculous. Is it really necessary that a man must be a bully in order to be a good barrister?

—THE Rev. William Taylor has found Calcutta in some respects the hardest field in which he ever attempted to sow the seed of the kingdom. God has enabled him to hold steadily on, through an unusually trying hot season. Many are now turning to the Lord under his ministry; there are seven or eight conversions weekly; and the enrolled candidates for membership in the church he is now raising up are about sixty. He does not contemplate leaving Calcutta until one or more missionaries shall arrive from America to take charge of the work.

—At the commencement of this week we had the great pleasure of being present at the quarterly love-feast held at Poona in connection with the Methodist church recently established there. It was a very delightful season. We refer to it especially that we may mention, with thankfulness to God, the remarkable work of grace among the soldiers of that camp. Eighty-five persons rose one after the other to give their testimony to the saving power of Christ's blood, and more than half of these were soldiers. The work of conversion is still going on with undiminished power. The number now connected with this infant church, (full members and probationers) is about 170. Not the least interesting of the experiences given, were of brethren from Lanowlee and Decksal.

—It is stated by Dr. Legge, who has lately made an extended tour in Northern China, that the cultivation of opium is very rapidly increasing. The drug is said to yield the cultivator from two to six times as much profit as wheat. The *Indian Statesman* thinks the prospect a gloomy one for the Indian Revenue. It is still gloomier for the Chinese.

—THE following remarks of Sir George Campbell have been elicited by the Bishop of Calcutta's Report of his visitation:

I am much gratified to see all that you say of the success of the various missionary establish-

ments among the large aboriginal population of our hilly western districts of Chota Nagpore and the Sonthal country, and of the cheerful, orderly, and pleasant character of the Native Christians there, which I also have had some opportunity of witnessing. Speaking for myself individually, I may say that I have always been of opinion that while the Government, as a Government, is pledged to be entirely neutral, and to exert no influence as respects the religions of Her Majesty's civilized Indian subjects who have religions of their own, we may exercise a wider discretion in dealing with the simple and primitive aboriginal tribes of the hills and jungles, who have no serious religions of their own, and among whom it is a question whether, as by roads and clearings and Government establishments we bring them into the world, we shall, as has too often happened, introduce vice and disease untempered by religion, or whether we shall also give them a simple and pure religion, through which the destruction brought by the vices of the people whom we call civilized may be averted. My personal opinion inclines to the view that the Government may properly exercise a fair and moderate influence to assist the introduction of Christianity among such races. At any rate I decidedly think that we need not be so much as elsewhere hampered by the necessity of maintaining a very rigid neutrality when we find that Christian missionaries are the only people prepared to give education and useful knowledge to these good-tempered and loveable people, and I have acted on that view in entrusting the funds available for education to missionaries, who have proved their efficiency in that respect in the remote aboriginal districts, more freely than I could do in the ordinary districts.

The publication of these opinions has been the signal for a great outcry on the part of the Native Press of Bengal, led on by the *Englishman*. Sir George Campbell is denounced as a violator of the pledge given in the Queen's Proclamation. The *Indian Statesman* points out the utter groundlessness of this criticism. For thousands of years these hill-tribes have been left to themselves by the Hindus, no efforts whatever being made for their amelioration. Missionaries have gone among them, and these degraded and oppressed people have shown a greater readiness to embrace the Gospel than Hindus proper have done, and in consequence their position has been considerably altered for the better. It does not exhibit a very generous spirit on the part of the Bengalees, to be so irritated by the frank acknowledgment of sympathy on the part of Sir George Campbell. The Queen in her Proclamation disclaims all desire to impose her convictions upon the people of this country, which is a very different thing from disclaiming all desire that they should embrace her convictions. The Governmental policy is however, professedly, neutral, and Sir George Campbell does not think this neutrality is violated in giving aid to Christian Schools among the Koles, when there are no other schools among them. Whether such aid is desirable or not, is a question we do not now take up; but we think, with the *Statesman*, that the great outcry made about it is rather unseemly.

—LAST week the *Bombay Gazette* made a statement very seriously inculcating three

officers of the Bombay Army, in Police employ. We did not take any notice of the statement, thinking there might be some mistake in the matter, though somewhat staggered by the bold way in which the statement was made. The statement has since been withdrawn, and an action has been instituted against the *Gazette* by Colonel Henderson, one of the officers, in which the damages are laid at Rs. 10,000. The other parties affected by the allegation, are also about to proceed against our contemporary.

—It seems that Associations are being formed among the Natives binding the members to wear only cloth that has been manufactured in this country. The Natives own most of the cotton mills in this country, and the movement just mentioned is, we fancy, promoted by the proprietors and shareholders of these spinning and weaving companies. Only the inferior qualities of cotton cloth are manufactured here, and well-to-do natives, the *Indu Prakash* informs us, are unwilling to be restricted to the use of these.

—We doubt if a more extraordinary bargain was ever made by a sovereign with a citizen than that which the Shah of Persia has made with Baron Reuter. All Persia has virtually been made over to Baron Reuter for him to see what he can make of it. He is to make railways, tramways, roads, canals, telegraphs, wherever he likes; paying nothing for the land, and availing himself of the natural products of all land belonging to Government.

The whole mineral resources of Persia, with the exception of the precious metals, are, for the same period as the railways, 70 years, made over to Baron Reuter. He may appropriate any mine on Government property free of charge, and also any mine belonging to private individuals, unless it shall have been worked for five years previous to the time that the concessionaire claims it. Should Baron Reuter discover any new mine, he is to acquire it by simply paying the current rates for the mere superficies of the ground. In the same way the Government forests are made over wholly and exclusively to the concessionaire, and he has also the right of preemption to all forest land which he may succeed in clearing. Then all canals, wells, and other subjects connected with the natural and artificial watercourses of the country, as well as all uncultivated land which may be made productive by irrigation, are declared to be the exclusive privilege of the concessionaire. But Baron Reuter's ambition is not satisfied with the purchase of all the natural resources of the Persian Empire. He has acquired the right of preference to all banks or other credit institutions, to all enterprises connected with the providing of gas, roads, telegraphs, mills, manufactures, forges, pavement, improvements to the capital, and post-offices. Moreover, Reuter has farmed the Persian customs for a period of twenty-five years.

The *Indian Statesman* thinks the Baron has by far the best of the bargain, and augurs unhappy results to the Shah and his country. At all events, Persia will no longer be Persia, and that is matter of congratulation. It may be that the Shah, if he had been so minded, would have bestowed these

internal improvements upon the country without burdening the state so much as now will possibly be the case; but then the Shah is not so minded, and would never have done the things now proposed, if they had been left for him to do. We have not a very exalted opinion of the civilization that is introduced by railways, telegraphs and modern commerce; if they awaken thought, enlarge the mental horizon and stimulate the energies, they do not much for men morally; if they invest men with undreamt-of strength, they do not qualify them to use it in the best way. This is man's fashion, and not the divine method. To nations as to individuals, God says, Seek first the Kingdom of God and his righteousness, and all these things shall be added to you. When God liberates the captive, he teaches him first what to do with his liberty. At the same time we recognize a providential ministry in the marvellous events that are bringing one nation after another into the comity of the more enlightened nations of the earth (Mexico, Japan, Persia are among the most recent of these accessions), and believe that in some way these 'civilizing agencies' that are the great boast of the age will be made to contribute to the acceleration of the day of the Lord, when no man shall need to say to his brother, Know the Lord, for all shall know him from the least to the greatest. But 'God will confound the wisdom of the wise,' before he sends his word triumphantly abroad. Who can fail to see in the great movements of the present day, the fulfilment of Daniel's prophecy that men shall run to and fro in the earth and knowledge shall be increased?

Major W. A. Baker, R.E., has published another pamphlet (62 pp. 8vo) on prophetic subjects. It is entitled, "The Mystery of Iniquity." Paul, in an epistle to Timothy, speaks of the mystery of godliness, God manifest in the flesh; in an epistle to the Thessalonians, he speaks of the mystery of iniquity, and, in the same connection, of the man of sin. Major Baker reasons that as the mystery of godliness referred to a personal manifestation of God in Christ, so the mystery of iniquity should refer to a personal manifestation of Satan in Antichrist. This parallel seems to us to be defective. It was because the whole human race was steeped in iniquity that it became necessary for true godliness to be revealed in Christ. The interposition of heaven is here clearly necessary, man being thoroughly corrupt. Man, now, is described as led captive by Satan at his will, and the latter is spoken of as the god of this world. We have often written about this doctrine of a personal Antichrist, which seems to us to overlook the actual facts of man's condition, and the extent to which he now embodies the mind of the great adversary. Besides, on referring to Paul's prophecy, we find a distinction made between the mystery of iniquity then already working, and the Wicked one, the Man of Sin to be revealed, as soon as the one who then stood in the way should be taken out of the way.

Jude, in his Epistle, states, as a matter of fact, that there were certain ungodly men crept in unawares, referring, as we always supposed, to certain unworthy persons who had got admission to the churches of that day; and takes occasion to warn the churches of the danger of apostasy by instancing the angels, Sodomites and others. But, very

strangely, Major Baker considers that Jude is referring to demons to be openly manifested in human form in the latter days. He believes that Satan and his angels are yet to be driven out of heaven, and are to come down to earth in the likeness of the 144,000 saints who have been translated, and pass themselves off as those very saints, the devil pretending to be Christ. A large portion of the pamphlet is taken up with an examination of the writings of spiritualists and Swedenborgians. Major Baker informs us that on the 6th December, 1874, Christ and his angels will come to the upper regions of our atmosphere, and the dead will arise and join the angelic host in the sky. By the 24-25th of January, 1875, the impression will have passed away from men's minds; then the holy angels will be manifested, and the 144,000 pure virgins translated; the Lord Jesus will be at the head of the heavenly host but invisible. On the 10th March, 1875, the devil's angels descend from heaven in the likeness of our departed friends; on the 9th of April, 1875, Antichrist himself comes. These dates are not more specific than those contained in Major Baker's first book, the Day and the Hour, which gave us day and hour for the great events that were to take place in the last five years. By some accident the great events that have actually taken place in these years were not mentioned, such as the war between Germany and France, the fall of Rome and the overthrow of the Pope's temporal dominion after the proclamation of his infallibility, the fall of Napoleon III., the Commune, the Republic, the revolution in Spain, &c., &c.; and events were predicted that have not occurred, such as the abdication of Queen Victoria, the restoration of the Jews to Palestine with Louis Napoleon at their head as Antichrist, the revelation of the archangel Michael as Prince Leopold to fight Antichrist, &c., &c., &c.

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PERPETUAL MIRACLES.—V.

WHEN Jesus was on the cross, about the ninth hour (3 P.M.), a little before his death, he cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? This was a quotation from the 22nd Psalm, the very first words of it; and this is the Psalm from whence we took the passage which made the subject of our last week's article. We can hardly doubt that one reason for which the dying Saviour so loudly uttered these words was for the purpose of drawing the attention of those who witnessed the crucifixion scene, of his disciples especially, to that Psalm as containing a prophetic description of his sufferings and of the glorious issue of them. Not that we would for a moment deny that they expressed an actual experience of his soul at the time. But as the words which follow in the Psalm, equally expressive of what was going on in his mind, were not uttered by him, so these words would not have broken from his lips, had there not been this providential subordinate purpose just mentioned. These words, breaking from the lips of the Crucified One, instead of enhancing the mystery of the scene, give us a clue to the right interpreta-

tion of it. We naturally turn to the Psalm itself, and search it carefully for the light which it may have to give.

Observe the expression, *My God.* As his soul is made an offering for sin, it is necessary that the realization of God's love should be cut off. God is dealing with him as the sin-bearer of the world, and hides from him the light of his countenance. It is thus especially that Christ is made a curse for us; for to a holy being the agony of agonies is in the privation of God's favour. Nevertheless, he cannot give up his faith; God is his God; and it is to God himself, in filial trust, that the appeal is made.

Let us now notice some of the notable things in this prophecy. The Sufferer calls to mind that believers of former days had always been succoured when, in their extremity, they called upon the Lord. We may suppose that one after another these instances pass before the mind of the Crucified One; even Samson received attestation in his dying hour, though it was in the slaughter of his enemies; Enoch was translated that he should not see death; Job too obtained divine vindication; when in fact did God ever forsake his trusting people, suffering through their fidelity to him? This train of thought occurred not only to Jesus, but to those who were engaged in crucifying him; they took it as a demonstration of God's disregard, that he was allowed to undergo these sufferings and humiliations. "I am a worm and no man;" he was treated as a worm and not as a man; the vilest of men, Barabbas, a murderer and insurgent, being endowed with the liberty and life that were taken from Jesus. "All that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord." This was the very scene on which Jesus looked down. The sublime self-sacrifice that led Jesus to avail himself in no degree whatever of that divine power which he had always been willing to exercise in behalf of any other sufferer, was regarded by them as a divine reprobation of Jesus, a heavenly attestation of the correctness of their own opposition. But God had been his from tenderest infancy; while yet upon his mother's breast, he had learned to look to God in hope and trust. Oh the deep tragedy of parting with such a life upon the cross, discarded of God, hated of men, doubtfully regarded by his disciples! It seems like the apotheosis of sin, the glorification of hypocrisy; as though God were saying to the Pharisaic world, Thou art my well-beloved band, and he that heareth you heareth me.

The Sufferer now speaks of those who compass him about, like bulls of Bashan, or like roaring lions mad for his destruction. "I am poured out like water, and all my bones are out of joint." In crucifying a man they usually nailed him to the cross upon the ground, then lifted the cross and let it descend into the socket prepared for it; this gave the whole frame a powerful wrench. "My tongue cleaveth to my jaws;" expressions like this show an internal fever, that caused our Lord to cry out, "I thirst."

In the midst of the 21st verse, we reach the moment of deliverance. The Sufferer has been brought into the dust of death. He is now figuratively described as having been delivered from the horns of the unicorns. Immediately, we find a joyful outbreak of praise, "I will declare thy name to my brethren." And when Jesus rose from the dead he hastens to send a message of

kindness to his 'brethren.' "In the midst the congregation will I praise thee; my praise shall be of thee in the great congregation." In a few graphic words the happy Pentecostal days are indicated, when so many thousands were daily praising God with gladness of heart. Special mention is made of the meek and of those that seek the Lord. We have now the solution of the difficulties that present themselves in the beginning of the Psalm, when it seemed as though God did not hear when His Son called on Him, and did abhor the affliction of the afflicted, and did hide His face from him. And now comes a magnificent prophecy of the conversion of all nations, corresponding to Christ's words, "I, if I be lifted up, will draw all men unto me." It is in v. 27: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. A seed shall serve him; it shall be accounted to the Lord for a generation." Instead of the people professedly of God, another shall be given him, that shall truly serve him. "They shall come and shall declare his righteousness unto a people that shall be born," that he hath done this. "The business of Christ's messengers is to declare his righteousness, to say what he has done. Thus the prophecy goes out in universal triumph, and the ingathering of all nations is closely connected with the extraordinary sufferings and humiliations endured by the atoning Messiah. What we find in these verses is not the favourite Jewish idea of the subjugation of the Gentiles, but their conversion; they are to turn unto the Lord with true worship. There is a correspondence between verses 26 and 29; and a parallelism may perhaps be traced between verses 26-28, and verses 29-31.

Suppose this Psalm which we have been considering last week and now, were found at the end of the Acts, and represented as having been composed by a disciple of Christ, after the day of Pentecost, would any one hesitate to acknowledge it as a very felicitous delineation of the sufferings of Christ and the glory that should follow? We suppose the very critics that now assail it, would be foremost to recognize its beauty and its faithfulness. But the modern prejudice against the supernatural is up in arms, when it is found that the Psalm was written 1,000 years before Christ came. Wisdom is justified of her children, and whosoever is willing shall know the truth of God.

ALL THINGS COMMON.—II.

We often hear it said that the Pentecostal times, when Christ's instructions regarding wealth were literally carried out, were extraordinary times, demanding such extreme measures; but that our circumstances are entirely different. It is good for the present distress, says Paul, writing to the Corinthians of abstinence from marriage; and many would apply the remark to the sacrifice of wealth made in the beginning of the Gospel. The word 'necessity' would come nearer to the meaning of the Greek, than 'distress.' Now it will not do for us to dismiss the example of primitive Christians, as having no application to our prosperous days, without a careful and impartial consideration of the matter. What was it that brought the church into its state of distress or necessity? If we look fairly at the matter we shall find

that it was simply the unflinching loyalty of Christ's people to himself, their determination to honour all his commands to the last jot and tittle, that brought about so great a rupture between themselves and the world. They sought to please Christ, not men, to follow him fully, not with a divided heart; they preached, in most uncompromising terms, the whole counsel of God. Can there be any reasonable doubt that if we were animated by the same spirit, and proceeded in the same uncompromising way, we should be brought into the same straits? Now it will hardly do for us to make things easy for ourselves by our unauthorized concessions to the spirit of the world, and then to make the prosperity we enjoy an excuse for not imitating the early Christians in their sacrifices. It may be very true that a large number of those who were converted on the Day of Pentecost, were thrown out of employ, and stood in pressing need of succour; but it is also true that if Christians at the present day would be the peculiar people required by the Gospel, many of them would be cut off from their ordinary means of livelihood.

But the question is, do we recognize the principle by which the early Christians were actuated—the principle that our neighbour's present need has a more powerful claim upon us, than our own future need? A very different principle seems to reign, namely, When we have satisfied the present wants of our own, and given something for the poor or for the church, to lay up the rest for future possible wants. The former principle seems to have an excellent basis in these two requirements of the Gospel: 1st, Thou shalt love thy neighbour as thyself; 2nd, Take no thought for the morrow.

As a matter of fact the seeker of salvation does not obtain 'righteousness, peace and joy in the Holy Ghost,' till with his whole heart he subscribes the declaration of the Gospel, One is your Master, even Christ, and renounces in favour of Christ all the property he has in the world. He consents to the principle that he is to share with those that have need what the Lord has bestowed upon him, or may bestow upon him, above his own need. If we take our Lord's statement of the matter, no man can be his follower unless he consent to give up thus all that he has. In other words, saving faith in Christ manifests itself not only in the renunciation of all sin, but also in the renunciation of all proprietorship, Christ himself becoming Lord of all we have.

The remark occurs however that in giving to the poor we are bound to seek wisdom from on high, so that we may bestow the gift in such a way as to do good and not harm. It is a melancholy fact that any sudden relief extended to the poor not unfrequently leads to self-indulgence and proves a means of hindering them from helping themselves. The law of Christ is this law of love, and the truest obedience is that which is at once most expressive of love to Christ and love to our fellow-men. And it may be that the rich man who seeks and finds salvation, after making over all that he has to Christ, may best fulfil his stewardship by retaining the wealth and administering it in the way best fitted to promote the welfare of his brethren. But let him be thoroughly persuaded in his own mind, and see very clearly that he is not preferring himself to his brethren. There will in his case be one disadvantage; the world will be almost

certain to impute to him the same sort of feeling that influences them; it will be very hard for them to see faith manifested in his course; faith must find expression in very tangible, unmistakeable actions, in order that men may recognize it. Christians are so to let their light shine that men may see their good works and glorify their Father in heaven; that is, not only must charity be exhibited, but faith. This was what our Lord sought when he required the rich young man to sell all and give to the poor and follow him, looking for treasure in heaven. And the faith which was to be exhibited thus, and which our Lord makes so prominent among the characteristics of his kingdom, was the grand weapon relied on to combat the covetousness of this world. Never was covetousness more enthroned than it now is in the hearts of men; and never was there more need of the mighty assaults of faith upon Mammon-worship than at this day. If we could write the most eloquent and masterly work ever written against the Mammon-worship of the age, we would not value it a straw in comparison with the influence of faith embodied in the way set forth by Christ, in a single life. In the coming revelation of Christ's glory, will not men suddenly discover that their accumulations of property are accursed? (James v. 1-5.)

Two laws are binding on Christians. One is, Bear ye one another's burdens. Another is, Let every man bear his own burden. Love requires of a man to seek to relieve his heavily burdened brother, and it also requires of a man to seek to bear his own burden rather than task another with it. With these two laws obeyed we should get on beautifully. A man who is not willing to do what he can to help himself, is not deserving of help; in fact, it will only harm him.

Covetousness begets covetousness. The covetousness that refuses to share with the poor man, stimulates the covetousness of the poor man. On the other hand if a man parts with his wealth out of deference to Christ's words, he may expect the blessing of God to go with his bounties; his faith will tend to the development of faith in those whom he helps.

WHAT IS TRUTH?

To testify unto you these things in the churches. (REV. xxii. 10.) There is to be special testimony to these truths, so grievously overlooked at the present day, in the churches. This testimony is borne by Christ's angel specially commissioned.

I am the root and the offspring of David. (16.) The figure of the root is that of a tree cut down; only the root is there; the tree is apparently gone, hopelessly so; but from the root springs up a new shoot, and presently the tree is seen in its pristine beauty. So with the similitude of the Son of Man, long lost to the churches through unbelief.

The bright and morning star. (16.) This star gradually fades out of the morning sky and is long absent; is gone for ever, one might think; but at length is seen again with undiminished splendour, precursor of the day.

The Spirit and the bride. (17.) When Christians have Christ's own solicitude for the salvation of sinners, they are filled with the Spirit, and his invitation is heard in theirs. Just in the degree that they are devoted to the bridegroom and ready for his appearing, will there be power in the Gospel proclaimed by them.

Let him that heareth say, Come. My sheep hear my voice, says Christ. Hear and your soul shall live. They that hear are they that obey. Just so far as we are hearing Christ shall we be sounding abroad his gracious invitations.

Whosoever will. Free grace has the last word in the Bible.

Freely. They who take the water of life freely,

without money and without price, recognizing their own utter sinfulness and incapacity of God, are they who, receiving life in Christ, do his commandments and have a right to enter in.

Unto these things. (18.) What are these things an addition to which will expose a person to all the plagues denounced in this book? The answer to this will show the special nature of that dereliction against which these plagues are denounced. In v. 16 we have Jesus saying, 'I have sent my angel to testify unto you these things.' In v. 8, 'I, John, saw these things and heard them.' 'The angel which showed me these things.' These things relate to the New Jerusalem, the conditions of admission, the ground of exclusion. The closing word is the word 'freely.' Now we know that the great departure from the truth has been on this ground. When God has opened a door, priests have closed it and kept the key and required a 'consideration' for opening it. God's simple unencumbered plan has been added to and altered.

Shall take away. (19.) Take away anything from the requirements of this book, lower the standard here set forth, make it out that it is not necessary for men to be holy and obedient. These two forms of teaching are akin. Men who add to God's conditions of salvation, requiring this and that of their own, are equally ready to lower God's standard, and regard as Christians men who are living in sin, but who pay deference to them. The doctrine of purgatory tends to take away from men the feeling that they must be made holy in this life, or never at all.

His part out of the book of life. (19.) But can any one's part be taken out of the book of life? Can any name be blotted out in that book? To be in the book of life is to be of those who have life. Can a man have life and then not have it? Some of our learned theologians say No; but, somehow or other, God says Yes. We are here told of something that a man must not do if he does not want his part taken out of the book of life.

Surely I come quickly. (20.) When these things are testified in the churches, truly and faithfully revealed, then the voice of the bridegroom shall be heard, saying, Surely I come quickly. Amen.

Come, Lord Jesus. And the prepared people of the Lord shall not hesitate to respond in emphatic utterances. Even so, come, Lord Jesus. Not merely with their lips, which kind of invitation means little, but in the only way expressive of full purpose of heart, namely, by seeking to have Christ revealed in them to the uttermost, being crucified unto the world and the world unto them, filled with all the fulness of God, sanctified wholly, walking as he walked, changed into his image, from glory to glory, even as by the Spirit of the Lord. It is impossible that we should utter with unfeigned lips the invitation, Come, Lord Jesus, quickly, if our will in anything refuses to give way to that of Christ. We may have all of Christ that we will, if we are willing to have him in the way in which he should be revealed; according to our faith it shall be unto us. Let each believer call to mind that all things are possible to him that believeth, and ask himself something like the following question: Am I doing all that the promises encourage me to attempt for the manifestation of Christ? Suppose it rested with me alone to reveal him to this generation, the efforts I would then put forth are just the efforts I should now put forth. The promises look to me as though there were none beside me to look to. Am I placidly staying my hopes upon some future possibility or probability, instead of seeking to make of the present the very utmost that the promises bid me look for? Holy Spirit, awaken me by the mighty-words of this closing book of revelation, and lead me to take the measure of the strength of that Christ who is with me always, and who is glorified in his people. "I am glorified in them."

Epitome of News.

SATURDAY, JULY 5.

—*Christian Advocate*: "The oldest, largest, and perhaps best-organized missions in Italy are those of the Waldensians. Their home population of twenty-two thousand occupies the Vandois valleys, south-west of Turin, among the toes of the Alps. With the decree of religious liberty in 1848, the missionaries of these long-persecuted people sallied forth from their mountain fastnesses, and steadily advancing, like Alpine waters, to the

plains, have spread themselves over all Italy, bearing the water of life to thirsty souls. The home Church consists of ten thousand members, divided into sixteen parishes, while their mission stations in Italy now number thirty-seven. Last year they held their first Conference, in which many practical questions were discussed, as in our ministerial associations. That occasion gave them opportunity for conferring privately about other matters, and drew them closer together. April 18 a second conference convened in Florence, composed of all the missionaries and one lay delegate from each of the congregations. The president, Rev. M. Prochet, alert, clear, and prompt, presides with plenty of decision, while the secretaries laboriously take remarkably full and accurate abstracts of all the speeches. Among their auditors, besides a few Christian women, are representatives from England and Germany, passing missionaries from Turkey and Egypt, ministers of the Free Scotch Church, missionaries to the Jews, and superintendents of other Italian missions, present by written invitation. The assembly is very orderly; its bearing is usually respectful and serious, yet there occur frequent irresistible periods followed by demonstrative laughter, in which the chairman joins as heartily as the most explosive delegate. Telling speeches and occasional felicitous passages are rapturously applauded by hand-clappings. Such a body of men, though small, promises well for Italy. They impress one as earnest, faithful, and devout. Most of them evidently seek conscientiously to do sound, thorough work, and are willing to leave mere sentimental heroism and the sounding of trumpets to others. Having a theological school to recruit their ranks, their most serious need is reliable resources for the support and extension of their work. Last year they expended \$46,000. This was collected in small quantities by various agencies in America, Germany, England, Ireland, Scotland, Holland, Sweden, Switzerland, and Italy."

—The money flowing into the German coffers from France is proving a curse to them. Society in Berlin, for instance, which was proverbially plain and economical, even to that of the Court, has greatly changed within the last few years. The 'money-kings' are driving the regular nobility away from the capital, simply because the latter are proverbially poor, and not able to make a display either in their palaces or equipages. Honest worth in its own estimation retires in disgust from any rivalry with an individual who but a few years ago was an ordinary wine-dealer, and now invites his guests to sip the rare wines which he once sold to them. Decorations and balls among the wealthy, and popular fêtes of the most extravagant and pernicious nature for the working-classes, are spreading a subtle poison which may ere long make the solid Germans prefer almost to have been defeated."

MONDAY, JULY 7.

—*Spectator*: "The Earl of Rosse has shown, by experiments which need not here be described, that the moon not only reflects heat to the earth (which of course must be the case), but that she gives out heat by which she has been herself warmed. The heat given out by the full moon is not easily measured, or even recognized. Imagine how little the cold of a winter's day would be relieved by the presence, in a room no otherwise warmed, of a one-inch globe of boiling water three yards away! And, by the way, we are here reminded of an estimate by Professor C. P. Smyth, resulting from observations made on the moon's heat during his Teneriffe experiments. He found the heat equal to that emitted by the hand at a distance of three feet."

—*Christian Advocate*, quoting from Professor Max Müller: "We are told on good authority, by a country clergyman, that some of the labourers in his parish had not 300 words in their vocabulary. The vocabulary of the ancient sages of Egypt, at least as far as it is known to us from the hieroglyphic inscriptions, amounts to about 685 words. The libretto of an Italian opera seldom displays a greater variety of words. A well-educated person in England, who has been at a public school and at the university, who reads his Bible, his Shakespeare, the *Times*, and all the books at Mudie's library, seldom uses more than 3,000 or 4,000 words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions, and wait till they find a word that exactly fits their meaning, employ a larger stock; and eloquent speakers may rise to a command of 10,000. Shakespeare, who displayed a greater

variety of expression than probably any writer in any language, produced all his plays with about 15,000 words. Milton's works are built up with 8,000; and the Old Testament says all that it has to say with 5,642 words."

—*Athenæum and Daily News*: "A curious fact is narrated by Dr. Henderson in his report on the Calcutta Botanical Gardens. There was a mahogany tree under his care which was remarkable as being the only one of its species that had seeded in Calcutta, and as it had been mutilated by the cyclone, Dr. Henderson was led to suppose that the fertility was the result of the mutilation. He accordingly wounded the bark of several others, and, although seeding-time has not arrived yet, these trees have shed their old leaves and budded a fortnight earlier than any others in the garden."

—"It appears that when the valuable oil-wells of the United States cease to yield oil, they often pour out gas, and in such quantity as to be of greater value than the oil; and now in some places wells are dug merely for gas. Towns, factories, and dwelling-houses are lit and heated by its means. One well, 800 feet deep, was sunk in Ohio in 1866, and there has been a constant flow of gas from it from then until now, and the force of the outflow is immense. In some of the wells the gas is merely burnt for the sake of the lamp-black it will yield."

TUESDAY, JULY 8.

—The following items are from the *Lucknow Witness*: "We are glad to hear that God's work still goes prosperously forward among the Santhals. During a recent tour no less than forty-four adults were baptized, and, from all we can learn, it would seem that the religious interest, which has been marked for some time, is not in any degree abating. This is not a very favourable season for itinerating, but the men engaged in that noble work do not seem to think of toil or exposure in their ceaseless efforts to bring the wandering Santhals into the fold of the Father of all. Such men deserve success, and God rewards them accordingly."

"A Missionary writing from Delhi, says: 'You will be glad to hear that we are a good deal encouraged in Delhi. The first sabbath in this month I baptized ten adult converts, and five more are waiting to make their profession of faith in the Saviour. Last year we had thirty-five baptisms, and in several villages there is something like a spontaneous movement in favour of Christian instruction. In three villages we have Native Christian teachers supported chiefly by the people themselves in their own way.'"

"The Americans, not satisfied with an occasional Exhibition of national greatness, propose building a Perpetual Crystal Palace. Twenty-three acres of land have been secured in a convenient part of the city of New York, and the stock-books are open for subscriptions. It is proposed to construct the Palace building upon a stratum of granite rock which crops out suitably for a foundation. It is to cover a square of 900,000 square feet, and will present a mass of minarets, towers and domes surrounding an enormous central dome of iron and glass rising to the unparalleled height of more than 600 feet. This vast dome is to be 450 feet in diameter, and supported upon a double colonnade of monumental columns. Of course the room will be large enough to contain hosts of wonderful things."

"We are glad to learn that a reinforcement of eight missionaries will join the American Methodist Mission early in the coming cold season. Four of these are new missionaries, and the remainder, Messrs. Waugh, Wheeler, Mansell, and Knowles, are returning from furlough. This will be a most valuable reinforcement, and the Board at New York deserve all praise for the liberality with which they have responded to the appeal made to them for help."

"The many friends of Rev. H. Mansell will be pained to hear of the death of his amiable wife. This sad event occurred on the 17th of May at Newark, Ohio. We understand that Mr. Mansell will return to India at once."

—*Bombay Educational Record*: "The 'Arithmometer, a calculating machine for performing all arithmetical operations with great speed and unerring accuracy,' is advertised in the English scientific journals at prices from £6 to £32. The instrument, we are informed, is already largely used in the India and other public offices, and by banks, merchants, and others. The one most in use is that which works up to products of 16 figures, and costs £20. This opens rather a bad

look-out for ordinary clerks. The late Mr. Babbage maintained that a chess-playing machine was a possibility. It is a comfort to reflect that teaching by machinery must be still some distance off."

—*Indian Mirror*: "A most foul and abominable case of police oppression is related to us by our Durbhanga correspondent. The details are too disgusting to relate. But we can only say for the present that a sub-inspector of police, with a view to extort a confession from an old chowkeydar charged with theft, stripped him and his young daughter-in-law of all clothing, and, having tied them together, kept them so, exposed to public view, under a powerful sun for several hours together."

—Malligann correspondent of the *Times of India*: "The Chaplain of Camp Deolalee has visited this station in his usual tour of inspection. It is now three years since we were visited by a Chaplain, the last one being by the Rev. Mr. Ffennell, in 1870." These visits are too much like those of angels.

—Captain Beeston, Wing Officer of the 42nd Bengal N. I., recently tried by court-martial for borrowing money from men in his regiment, has been sentenced to be cashiered.

—The Home Correspondent of the *Friend of India* says: "Messrs. Henry S. King and Co. have published a book by the Rev. Richard Collins, entitled *Missionary Enterprise in the East*, which will be read by many in India with intense interest. He says that the success of our Indian missions is apparently beyond the legitimate results of the Gospel on the one side, and, on the other, less than the Gospel would warrant us to expect. Mr. Collins desires, and wisely, 'a powerful, aggressive native agency,' and observes, acutely and profoundly, that the European Missionary is really at a disadvantage on account of his being of a dominant race."

—*Friend of India*: "The last Report of that most valuable institution, the Indian Female Normal School, describes the work of a Mussulman lady convert in Lucknow. She is a widow of upwards of fifty years of age. She lived from her youth in the palace of the Nazim of Moorshedabad, where she held a very responsible position. She speaks Arabic, Persian, and Hindee. About twenty years ago she became possessed of a Bible, and, comparing it with the Koran, was led to renounce Islam. Giving up her position in the palace, she and her household of five were baptized after instruction. This lady visits daily among fifty or sixty families, and reasons with Mahomedan men and women out of the Scriptures."

WEDNESDAY, JULY 9.

—*Bombay Gazette*: "Though imprisonment is accepted as repayment in full, it is perfectly evident that it is nothing of the sort. Society pays for the prisoner's food and lodging, his attendance in sickness while in prison, &c., and receives no return in kind. A very mild attempt is made in our jails to give prisoners work to do, the proceeds of which shall go toward maintaining them while in prison. This is an acknowledgment of the justice of this system, but very little more. We think that every prisoner should be made to work, except murderers, and that he ought not to be released till his labour has paid for the expenses of his detention. This would involve a total rearrangement of our present jail systems, both in the cost of superintendence and in the amount of work done. Out of prison one man's work, even that of the very poorest, can support not only himself, but often a large family in addition; surely then the same man should be able to support himself alone in prison;—but if he has to support so expensive an establishment as that of one of our prisons, it is impossible that he can do sufficient work to be remunerative. In America, especially in Massachusetts, the receipts from jail labour are exceedingly large. The manufacture of whips is a speciality. We have not the statistics before us, and are therefore unable to say whether there was a profit or not. In India the labour is, of course, of much less value, but the maintenance of the labourer is incomparably cheaper."

In connection with this, we give the following from the *Friend of India*: "When at Rangoon Bishop Milman visited the great Jail along with the Chief Commissioner. No fewer than 2,280 prisoners are confined there. The various industries produced during the past year Rs. 70,000, the whole expense not exceeding a lakh. When the steam machinery is furnished it will be no burden at all on the finances, but rather profitable. At present it is almost impossible to find adequate employment for the large number of prisoners."

—*Overland Mail*; June 20th: A motion for the annexation of the Fiji Islands, promoted by Mr. M'Arthur and Sir Charles Wingfield and opposed by the Government, has been negatived by 36 votes to 50.

Mr. Fawcett's Bill to defray parliamentary election expenses from public funds has been rejected by 205 votes to 91.

The Rating Bill is proceeding in committee. The clause to rate Sunday and Ragged Schools, to the rejection of which the Government assented, was struck out by 239 votes to 27.

Mr. Plimsoll, M. P., has successfully resisted the first action brought against him by Mr. Norwood, M. P., but he is blamed by the judges for using unguarded expressions, and each gentleman has to pay his own costs.

Lord Lawrence and Mr. Nowrojee Furdoonjee have been the witnesses before the India Finance Committee.

Mr. David Robertson, M. P. for Berwickshire, who was created a peer under the title of Baron Marjoribanks of Ladykirk, on June 12, died on June 19. The candidates for the vacant seat are Mr. William Miller, Liberal, and Lord Dunglass, Conservative.

Hospital Sunday has been spoken of with unanimous satisfaction. The returns which have been received from about half the churches at which collections were made give a total of 15,000*l*.

—Lord Salisbury speaking on Education says: "In this country and on the Continent a great struggle is going on between belief and unbelief. Wherever Christianity is preached, there also an effort to depreciate and disparage it exists. It exists to some extent in this country, but to a much greater extent in other countries. This party is powerful, active, and numerous, and it is a striking fact that the one watchword upon which they all agree, the one object for which they are all trying, is to upset our Christian religion. To them every institution of religion is hateful, and the one thing which they are trying to accomplish is secular education as opposed to religious education. It might be thought that the religious party were misled by their over-zeal, and so attributed to religious education a value which it does not possess; but when you see that while every effort of religious men is directed to the maintenance of religious teaching in schools, on the other hand, those to whom religious teaching is detestable are trying to drive such instruction out of the schools, you will agree with me that this is a central position which it is our object to preserve."

—"The outbreak of cholera in the United States shows no signs of abatement. On the contrary, it is reported that it is spreading in Tennessee, and that in Nashville alone thirty-five deaths occurred on June 17. Fifteen deaths are also reported as daily occurring at Memphis."

—"The New York journals of June 4 give details of a terrible case of parricide which occurred in that city on the 3rd. The victim was Mansfield Tracy Walworth, son of a distinguished American lawyer, and a person occupying a good position in society."

"For years Walworth had led a dissolute life, and had been separated from his wife, who supported herself in Saratoga by teaching. Latterly he attempted to acquire control over her, and is stated to have written her a number of insulting letters, one of which fell into the hands of her son, Frank H. Walworth, the day before the murder. Young Walworth immediately proceeded to New York, where his father was living, engaged a room at the Stutevant House, and sent an invitation to his father to meet him there on family business. At the appointed time the father repaired to the room, apparently without the slightest apprehension of danger. On his entering, young Walworth closed the door, placed his back against it, and produced a Colt's revolver, demanding from his father a solemn promise never again to molest his mother. According to the statement of the murderer, the father refused to give the promise, and put his hand into his pocket as if to draw a weapon, whereupon the young man discharged four barrels of the revolver at him in quick succession, inflicting mortal wounds, from which the unfortunate man expired in a few minutes. Another account alleges that Mansfield threw himself on his knees before his son, but was unable to shake the murderous resolutions of the young man. After the deed Frank Walworth walked quietly down the stairs, and meeting a waiter, said, 'Will you have the goodness to tell me where the nearest police-station is? I have killed my father, and I want to give myself up.' He then wrote a despatch to his uncle at Saratoga, stating what he

had done, and asking that the news might be broken gently to his mother, and this finished he walked to the Thirtieth Street police-station and gave himself into custody. In the evening the prisoner made a statement to the coroner, in which he alleged that he had previously warned his father that he would not allow his mother to be insulted with impunity; that he sent for the murdered man with the intention of repeating the warning, but seeing his father put his hand into his pocket as if for a weapon, he shot him. The prisoner's demeanour was perfectly calm."

"A Nova Scotia paper chronicles the birth of four children by Mrs. Countaway, at Terrence Bay, near where the wreck of the *Atlantic* occurred. The mother and children are doing well. Since her marriage in 1863 Mrs. Countaway has given birth to seventeen children, in the following order:—1st, one; 2nd, twins; 3rd, twins; 4th, twins; 5th, twins; 6th, four; seventh, four."

—"The four members of the Middlesex Bicycle Club, who left London for Scotland on June 2, completed their journey on June 17. They arrived at Wick at six o'clock, and after dinner started for John o'Groats, which is seventeen miles north, returning to Wick at midnight. The distance covered is little short of 800 miles, so that the average speed has been nearly sixty miles a day."

—Dr. A. Graham, formerly of Bombay, gave a lecture at Dundee on the resources of India. He said: "The Valley of Assam would also afford an abundant and cheap supply for all the demands of the home market. It was rich in rivers, and contained vast mineral and vegetable treasures. Good coal abounded, and the rivers were auriferous, the gold coming down in nuggets. The inhabitants of the Khasia Hills were small, but strong and muscular; and the doctor observed that the women had their own way there. The husband or wife could obtain a divorce, without any heavy law expenses, by throwing five cowrie-shells at the head of either party publicly in the market-place. The people there were divided into clans. From the milky juices obtained in fig-trees, which grow in Assam, a small insect eliminates through its minute and wonderful organism a dye called the shell-lac and stick-lac dye, of which 1,100 tons were imported annually to Great Britain. There were five or six varieties of the silkworm peculiar to these regions. Assam was also the most natural home of the tea-plant, which was found growing like our thorn-bush in Scotland."

THURSDAY, JULY 10.

—*Indian Statesman*: "The stormy weather we have had lately has done considerable damage both outside and inside the harbour. It is reported that a prow laden with plantains from Bassein sank near the Mazagon Bunder, and another laden with salt was driven ashore at Cross Island. The latter got off, however, and came as far as Carnac Bunder, where it sank. Independent of these casualties, several fishing-smacks have also come to grief, but fortunately no lives have been lost."

"The Muktiarkar of Sehwan reports to the Collector of Kurrachee:—'The heat in the town of Sehwan is very great indeed, and on the 23rd June, Joramull, Sheristadar to the Judge of the Subordinate Civil Court at Sehwan, died from it. On the 24th one Choota Memon, a resident of Bhau, who had come to give evidence in my court, died at 5 o'clock in the evening from the same cause. The case was commenced at 4 o'clock; the witness had been sworn and his deposition was commenced, when he said he was not feeling well and left the Court, became insensible and died. The sentry on duty informed me at the time that Tapadar Dhanamull, an untried prisoner in the Jail, who was confined under a warrant of Mirza Ali Muhammad, was also insensible. I immediately proceeded to see him, but as there was no doctor, he having proceeded to Kurrachee on leave, I was obliged to send for Mukdoom Goolam Nubee, who at once treated the patient, but he also died.'"

—Aden correspondent of the *Bombay Gazette*: "The so-called peculiar coal forgery case filed by Monsieur Chouvet, our Imperial French Consul, against the captain of the ship *Prince Rupert*, has at last concluded, by a special jury, in the imprisonment of the captain for three months, together with a fine of Rs. 250, or in default thereof to undergo a further imprisonment for three months, and of his chief mate for one year, together with the same fine, or in default six months more."

—*The Lancet*: "The forethought of the Russian Government in the treatment of its soldiers—'children of the Czar'—are favourably displayed in the admirable medical and hygienic arrangements of the army now marching on Khiva."

British military surgeons will probably be surprised to learn that in the Turkestan division, comprising the Dshisak and Kazalin columns (the former consisting of 4,687 and the latter of 2,352 men), although it had suffered severely from snow, rain, and cold, there were, up to the 15th April, but twenty-five cases of sickness, twenty of these belonging to the Dshisak column. When we consider the nature of the country through which the troops marched, and the scarcity of water, this immunity from disease appears remarkable. It is due, however, to the sanitary precautions taken, and the rigid supervision exercised, in everything pertaining to the health and well-being of the soldiers.

The *Lancet* appears to be of opinion that they manage these things better in Russia than they do in England, for on another page it states that "the outbreak of enteric fever that has recently occurred in the Flying Squadron adds one more chapter to the history of preventible diseases afloat. The crews of the *Narcissus* and the *Doris* were stricken with fever solely because the water obtained from Vigo was decidedly bad. The *Endymion* was fitted with Captain Crease's patent tanks (which tanks we took occasion to review favourably some three months ago), and her men escaped. Condensed water was used in the *Aurora*, and her crew were not at all affected. A chair of naval hygiene has now been instituted at Netley; it is to be presumed that the necessary apparatus for making a chemical and microscopical examination of water and other dietetic articles has been already supplied to the surgeons of all ships on active service, for it is manifestly absurd to instruct officers in a special branch of scientific knowledge unless they have subsequently the means of applying that knowledge for the practical benefit of the men committed to their charge."

—The same: "At a general meeting of the subscribers to the Children's Hospital, Bristol, held on Wednesday last, the following resolution was carried by 72 votes to 17:—'That medical and surgical appointments to the hospital be henceforward open to lady candidates.'"

FRIDAY, JULY 11.

—The *Poona Observer* states that one hundred and fifty thousand men (and women?) have assembled at the Punderpoor Fair this year, and that no disease has broken out among the pilgrims.

—The *Bombay Gazette* says that a telegram was received last night stating that a flight of locusts visited Allahabad yesterday, doing some damage. A Bengal paper says that "on Sunday the 29th ultimo very large flights of locusts covered a considerable portion of the Dootereah Spur, at Darjeeling. The swarms were so dense as to give quite a red tint to many acres of the garden, but, strange to say, these dreaded insects confined their attention entirely to the grass and jungle: not a single tea-plant appeared to have been injured. The locusts visited Kursiong at the same time, and there, too, had done not the slightest damage to the tea-bushes. They were last seen flying in the direction of the Chola Pass."

—The following extraordinary case is reported in to-day's papers. A man sentenced to 24 hours' imprisonment appealed to the High Court; the appeal has resulted in his being transported for life. "At a Court of Criminal Sessions held at Kaira, before W. H. Newnham, Esq., Acting Sessions Judge of the district of Ahmedabad, Rutna Kala, a salt and liquor seller, aged 50 years, was charged with causing the death of his daughter Nathee, a child two months old. It appears that the accused, accompanied by his wife, daughter, and twenty other persons, went to a village called Rogwa, to offer sacrifices to 'Peer,' in fulfilment of a vow made by the accused. On the second night after their arrival at Rogwa, the party, in the words of the accused, 'had drunk freely,' including the deceased child! Afterwards, about midnight, the accused, who was still intoxicated, got up to offer the sacrifice by slaughtering a goat, which he had brought from his home for the purpose. He therefore went to look for the goat, and happened to see his child, who was then sleeping with her mother. He, mistaking the child for the goat, killed the former. The child did not raise any cry and must have been insensible. The accused, after cleaning his knife, picked up the victim, when he beheld the mistake he had made. The mother of the child seems to have got up just then, and having seen the head of her child, commenced weeping, and asked the accused 'Why did you cut our daughter?' Her wailing attracted the notice of the police, who at once arrested the homicide. The

accused in his defence admitted the crime, but said that he had done it under the influence of liquor. The Lower Court found the prisoner 'not guilty of murder,' and sentenced him to 24 hours' imprisonment. The prisoner subsequently appealed, and their Lordships, after reviewing the case, sentenced the prisoner to transportation* for life."

—Deaths last week, 290.

—*Advance*: Khiva, which has been captured by the Russians after so much expeditionary ado, is a petty principality of Toorkistan only twenty-five miles wide and two hundred long, with an army of less than 2,000 men. The ruling Khan is a despot of the most absolute Asiatic sort, and his offence was his barbarous treatment of certain Russian subjects. The people would doubtless be better off under Russian rule, hard as it is, and the Khivan war would probably never have been noticed by the cable telegrapher but for the English nervousness which imagined that a general Russian advance into Asia was hidden behind it."

—We beg to acknowledge receipt of the *Indian Traveller's Guide* for July, published at the *Bombay Gazette* Office, price 8 annas.

Selections.

THE RECENT REVIVAL IN DENVER.

INTERESTING INCIDENTS OF THE WORK.

Denver, Colorado, April 29th, 1873.

Mr. Editor: An account of the great revival and awakening in Denver and Central City, Colorado, under the evangelistic labours of the Rev. E. P. Hammond, will no doubt interest many of your readers. Mr. Hammond came to Denver on the 15th of March, and after hearing him I was deeply convinced of my lost condition out of Christ. I had been brought up under religious instruction in Scotland, and adopted Christianity as my banner, worked in the vineyard, and was considered an exemplary young Christian. Yet I had not yielded myself utterly and unreservedly to God; but while attempting to cling to God on the one hand, I was trying to enjoy the pleasures of the world on the other: so I neither enjoyed peace with God nor pleasure in the world. In this state of mind I continued until I completed my twenty-first year, when I left home and came out to this country, some twenty months ago. Soon after, being tempted to believe the Bible and religion was a humbug, I tried in every way possible for me what pleasure the world afforded. At this time my room-mate was murdered and robbed, and while intoxicated went to meet his God. A fortnight before his death (I think it was a Sunday, and that he had gone to church, for that was a very uncommon thing with either of us,—I spending my Sundays boat-rowing or in some such amusements, and he with his companions in saloons), when he came home he was fearfully excited, and said he felt an awful desire to turn over a new leaf, and give himself to Jesus Christ, of Whose love he also spoke; but the following day he assumed a careless mien, and the next day he was the same reckless fellow as ever. And I cannot help thinking, having quenched the Spirit, that the word went forth from God "Cut him down; why cumbereth he the ground?"

"There is a line, by us unseen,
That crosses every part,—
The hidden boundary between
His patience and His wrath."

So when the truth of Christianity and the love of Jesus came home to my heart, I was greatly influenced by the fact that this might be my last offer. Everything was dark around me. To give myself to Christ demanded that I should make amends, as far as possible, for all wrong-doing of my former life. I felt it would almost kill me. O what a struggle! The Devil and Jesus bidding for my soul! My proud heart must be broken. The stillness of death for a minute reigned in my soul. Now or never, something whispered in my ear. Then I said to myself, "Will I resist the love of Christ? Will I sell my immortal soul to the Devil for nothing? No! no!! All for Christ, and Christ for my all!" I said in my heart. The great transaction was done; and my heart was filled with peace, which has reigned there even until now. I am my Lord's, and He is mine; and in the knowledge of that fact I am happy all the time. And my one desire is to live for the salvation of my fellow-men, and the glory of my crucified but risen Redeemer,

the Lord of Glory, Who has already blessed my efforts to the salvation of some souls. This is but one testimony among hundreds that I might give you. I gave my own first, as it interested me most.

But, from the prisoners in the jail to the most refined of our wealthiest citizens, many sons and daughters have been gathered into the fold. Some of our most influential business-men, lawyers, and doctors, some of our most noted professional gamblers, and some so low in the scale of vice and misery that here it is common for them to be called "the Devil's outcasts,"—all on the same platform, that they were poor sinners, and in danger of hell,—have stood up in these meetings, and requested the prayers of God's people, saying in substance "I am lost! What must I do to be saved?" But this is not all. Many of these have been brought to a knowledge of the truth as it is in Jesus; and our morning meetings have been made to ring with their glad voices.

One young man, a bar-keeper and gambler well known in the city, tumbled into the meeting, one evening, intoxicated; waited long enough to receive a Gospel shot; went home sober; could not sleep; got up at three o'clock in the morning, fell on his knees, cried for mercy, and found peace in believing that "the blood of Jesus Christ cleanseth us from all sin." He then came to the meeting, and, before his old companions and all who knew him, told how he had found the Saviour, and how that, when his mother on her death-bed was exhorting him to come to Jesus, he threw a knife at her, heedless whether he killed her or not, and ran from her presence with these words of hers in his ears, "Lord, have mercy on my son!" He never returned; but his mother's prayers have been answered.

Besides the numerous adults of both sexes and all classes that have been plucked as brands from the burning, over two hundred children from five years to fifteen years have given good evidence of being born again, and this is a bright token of a great future for Denver.

The meetings or services which God has blessed for the salvation of so many souls have been partly of an outdoor as well as of an indoor nature. They resemble very much what appears to me to have been the plan that the Apostles followed in the early times of the primitive Church. Every day he held two indoor services; the morning meeting was partly spent in reading the Bible, and partly taken up by young converts and Christians as a praise-meeting; prayers were then offered up for those for whom special requests had been handed in, and then for the midday outdoor meeting and the evening service.

The outdoor services were very interesting, being held in the midst of the haunts of vice and infamy. Hundreds, and sometimes thousands, of those who never enter a church, would gather there to hear the Gospel; and on two of the Sabbaths from 3,000 to 5,000, composed of all classes, gathered to this place, and much good is believed to have been done. After the last of these outdoor meetings, the largest dance-hall in the city, adjacent to the place of meeting, was thrown open by the proprietor for an inquiry-meeting, and into it crowded gamblers, harlots, and people who I believed would not enter a church although they were paid for it, until the building was literally crammed. But the most interesting features of all were the earnest attention with which they listened to the Gospel message proclaimed by Mr. Hammond, and the scene which the hall presented during the address—strong, robust sporting men completely broken down in tears; fallen women weeping, and scarcely a dry eye in the whole house. And not only were sinners convinced of their sin, but many, very many I believe, which only the Judgment Day will reveal, have been converted and given themselves to Jesus, to work for Him more willingly and earnestly than ever they did for Satan. This is truly the most remarkable time Denver has ever seen.

On Friday, April 4th, Mr. Hammond and a party of five or six went up to Central City, which is situated in the middle of the mountains at a height of 8,300 feet above sea-level, and 5,317 feet above Denver. The air is very perceptibly lighter, and the difference was sensibly felt by each of the party. Although labouring under this disadvantage, Mr. Hammond spoke with as much power and earnestness as ever characterized his meetings in Denver, but it was very visible that this was greatly to his hurt.

During their stay a series of eleven meetings were held with a very marked result. Between

forty and fifty children, who during the first of these meetings were weeping for their sins, are now rejoicing in Jesus as their Saviour, and giving good evidence of a change of heart.

"Most of God's children are early brought nigh." And many adults of both sexes have testified that these meetings have been blessed to the salvation of their souls.

One young man who had been disturbed about his soul in some of the meetings in Denver followed Mr. Hammond up to Central, and there found peace confessing his sins (for he had been a well-known as well as a great sinner) and, rejoicing, told what great things the Lord had done for him.

Assuredly the Lord has made bare His arm in the midst of this people. The streams of salvation which flow out from these places on every side make the people to cry out, "Surely the Lord is in the midst of us, and we knew it not."

These days will long be remembered, by multitudes in this territory, as a season of great refreshing from on high to the Church, and a time of great ingathering to the fold of the Great Shepherd. Your young friend in Jesus, —JOHN LAWRENCE.—*New York Evangelist.*

Miscellany.

—*Day of Rest:* Dr. R. R. Booth's Church in New York seems to understand Christian work. It has 827 members, 1,250 Sunday scholars, and two district missions; and it contributed last year £1,200 to foreign missions, £1,000 to home, £1,000 to education and some other objects, £1,600 to its minister, and to its missions and other congregational enterprise nearly £18,000, or about £23,000 in all.

In Water Street, New York, there is a successful Home for fallen women. It was begun, three years ago, without a dollar, never asked for a dollar, and never owed a dollar. "Its rents have always been paid in advance. It has never lacked a meal." Its income last year was £1,600; and a lady who resides in a distant city, and is unknown to those connected with the Home, has sent in her jewels to help a building-fund. No wonder it is called "the child of faith and prayer."

Commodore Vanderbilt, who has provided a church for the strangers in New York, and given half a million of dollars to found a Methodist Episcopal College at Nashville, has now given another half-million to establish a seminary for girls on the grounds of the Moravian Church on Staten Island.

A congregation at Minneapolis, not long since an extreme western point of the United States, have elected three of their members deaconesses; the term of office is for three years, and their duties are to care for the sick and poor, especially women, and to look after the girls of the Church. In the same issue the *New York Observer* chronicles the election of two deaconesses at Brooklyn, in the extreme East.

The parents of a boy of four watched over his sick-bed with hearts trembling for his life. If he was spared, they vowed that they would dedicate him to the heathen. The sickness passed off, and in time John Geddie entered the ministry in his native country, Prince Edward's Island. He knew nothing of the vow, but he worked indomitably for the foreign mission, founded missionary societies, and introduced an overture into the Presbyterian Synod in favour of a mission of their own. After three years the overture was carried, and young Geddie went out as the first missionary of a church numbering only twenty ministers. His father was dead, but when he wrote to his mother she told him the story of twenty-five years before. Five and twenty years more have passed. Aneiteum, of the wild New Hebrides group, has been christianized, so that even family worship is universal; the island is itself a missionary to the whole group; and the Bible is everywhere read in Aneiteum. The centre of all this was the child who fifty years ago hung between life and death, and has now, when his work was done, fallen asleep in Jesus.

The recent great Greek Council at Constantinople excommunicated the 10 millions of Bulgarians because they insisted on being ruled by bishops of their own race. The Syrians have the same desire, and their Patriarch, Cyrillus, manfully bearded the Council of which he was a member. Cyrillus is "Patriarch of Jerusalem and Palestine. Guardian of the Holy Sepulchre, and Minister of the Sacred Fire, and successor of St. James in the Apostolic chair." On his return to Jerusalem, the

clergy of his diocese, and particularly the numerous monks of the monasteries of Jerusalem, held a council of their own and deposed him. They threatened his life on his offering to resume the duties of his office, so that to save him from extreme violence the Turkish Governor placed some of the monks in prison, and stationed guards of soldiers about the monasteries. The people support him. Hitherto the Porte has been slow to foster the clergy. It is rather jealous of their encroachments, and in this case it is more than probable that the Government will favour the people, as the Greek clergy are mostly foreigners by birth, originally monks from Mt. Athos, in Greece, and therefore especially disliked by the Turks.

—From a notice of the late Rev. W. Pennefather, in *Woman's Work*, we take the following: Gifted by nature with a peculiar refinement and tenderness, combined with strength of purpose and an enthusiastic love for the beautiful, he was led, as he has often proudly owned, to seek the Lord in his boyhood, and these natural gifts, which would have made him a fascinating man of the world, were laid at his Saviour's feet. *Whatever he had was used for Jesus.* His sweet amiability, and the courtly grace of his manner, consecrated to the service of the King, attracted souls to listen to his faithful message; and his tenacity of purpose was concentrated upon ever-enlarging schemes of Christian work, while that strange power he had of making everything he touched beautiful was all brought into the ministry he exercised among his people and his fellow-labourers, and brightened with its genial glow the simplest, commonest things.

The expansiveness of his love is universally spoken of as one of the marked features of his character, and its secret seems to lie in this—he recognized every one with whom he came in contact either as a *soul in Christ* or a *soul for Christ*; so that beneath all forms of religious or worldly life he was able to discern and embrace the common humanity or the common brotherhood, and this gave him that indescribable influence which he possessed over men of different classes and opinions. Those present will never forget the last evening of the old year, when about fifty of the navvies employed on the tramway were invited by him to a tea in the Conference Hall. They were rough, stalwart men, as such commonly are, unused to gentle influences, and strangers to the Gospel. He was looking very fragile and weary that night, and, having another meeting before him, did not enter the room till late. But when he came in, as usual, with his bright smile and kind welcome, it was beautiful to see the spontaneous way in which, to a man, they all respectfully rose, and then listened to the word of salvation from his lips.

Nor was it a less striking characteristic that, however engaged in his own great works, he always noticed and valued, and was willing to be helped by, the services of others, however small. This drew towards him his brethren and sisters in the Lord. He never seemed to wish to do anything alone, or to look at what his own hand was doing, but loved to watch and encourage the labours of others, and to associate them with himself. And in our own land none have been so honoured as he in recognizing and directing "woman's work" in the Church of God. With what joy would he speak of the ministry of the little child who, with lisping lips, pleaded with her father and drew him to the house of prayer! "Hers was a tiny cup, but it was filled with living water."

Then again, his hold upon hearts was maintained by a thoughtful, self-forgetting way of doing little personal kindnesses, in which he literally illustrated our Lord's words: "If any man desire to be first, let him be servant of all." One instance recurs to mind when, late on a November night, after a long day of labour—at a time, too, when he was suffering not a little from the prostration of illness—he came out into the cold, and surprised a household with his familiar voice, asking to see one of its young members who had written to him, because he thought he might be perplexed by waiting for his answer till the next morning. It was the Christian perfection in little things that gave such power to his public teaching and ministry; he walked before his people in the beauty of holiness, and was truly "a living epistle of Christ, known and read of all men." With all his attainments, he had the unfeigned humility of one who discerned the height above him, and was ever reaching forth and pressing forward, taking his place beside the very weakest in self-renunci-

ation and dependence. The following lines were very dear to him, and just describe the simplicity of his faith and hope:—

"His Spirit to my spirit sweet comfort ever saith;
He doth the weak one strengthen that clings to Him by faith;
And he hath built a city of life, and light, and song,
Where the eye at last beholdeth what the heart has loved so long."

—The *Congregationalist*, on "Some Aspects of Modern Preaching," second extract: "The modern Christ is a Christ of sentiment and fancy. He is One who is more troubled by human suffering than by human sin; He is a Philanthropist—and a Philanthropist of a very indulgent type—rather than a Prophet; He excuses, rather than condemns, wrong-doing; He is an Apologist for the infirmities and imperfections of mankind."

"It is the tendency of modern religious thought, as I tried to show last month, to emphasize the Brotherliness of Christ, and to ignore His Majesty and Authority; but the error on which I am now insisting is, if possible, still more fatal; it suppresses not only His Divinity, but everything in His Character and Teaching which seems, inconsistent with a very unmasculine ideal of gentleness and charity. Cromwell insisted that the painter should paint the wens on his face;—to have given the Protector the smooth, soft face of a woman, would have been to misrepresent him to posterity; and it is not for us to misrepresent Christ. We have to tell men—not what we think He ought to have been—not what we think they would like Him to have been—but what he was: this is our profession. We say that He fulfilled the brightest and noblest form of moral perfection, and that what He taught is the very truth of God; but if we suppress any of the severer elements of His teaching, and cover with a soft haze of benevolent sentiment any of the more robust, or, as it may seem to us, the sterner aspects of His character, we implicitly acknowledge that neither His character nor His teaching was faultless."

"To misrepresent Christ is the gravest offence of which one who professes to be a Christian preacher can be guilty; it is to tamper with historical truth; it is to pass off a creation of our own under the august name of Him whom men confess to be God manifest in the flesh. The result must be fatal to religious faith, and must generate scepticism. Either men will find nothing in our representation of Christ worthy of their religious reverence and trust, and will be indifferent to the Christian revelation because we have never honestly told them what that revelation contains; or else they will be attracted by the false Christ, and repelled by the true. If we think that there was roughness or hardness in the Lord Jesus as He is represented to us in the Gospels, we are bound to say so; if we think that there was a severity in His teaching inconsistent with His Divine beneficence, we have no right to shrink from censuring it. In that case, we are also under the most solemn obligations to declare that we do not acknowledge that He was the brightness of the Father's glory, full of grace and truth. In any case, we can do no fouler dishonour to Christ than to try to persuade men to love and honour Him under false pretences."

"It might be a useful exercise for some of us to look through the four Gospels, and to mark the passages on which we have never preached. If we find that we have systematically or instinctively avoided the terrible warnings addressed by our Lord to the impenitent; have never ventured to speak of the day of judgment, when it will be more tolerable for Sodom than for those who have heard of Christ and rejected Him; nor of 'the furnace of fire' into which, the angels of the Son of Man will cast 'them which do iniquity'; nor of the fatal folly of the man who, to gain the whole world, should risk the loss of his own soul; nor of the exclusion from the kingdom of God on earth of those who are not born again; nor of the final exclusion from light and blessedness of those to whom Christ will say, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels';—if we have suppressed all that such passages as these are intended to teach; if we have spoken only of the kindly miracles of Christ, of His pure ethics, of His compassion for the weak, of His eagerness to save the lost—we should ask ourselves whether we have not been handling 'the word of God deceitfully,' preaching 'another gospel,' which, indeed, is no gospel at all, not being 'good news' which we have caught from the life of God, and have endeavoured to declare faithfully to the people, but a mere dream

and fancy for which we can claim no other authority than our own."

—Rev. R. W. Dale on the New Birth, in the *Congregationalist*: "There is a very serious practical error in relation to the development of the life which the Spirit imparts in regeneration. It seems to be supposed by many that when once they are 'born again,' everything will go well with them without thought, or care, or labour. It is true that the Spirit abides with the soul that receives Him; it is equally true that the harmony and perfection of the Christian character can be attained only by strenuous and unceasing effort—effort, however, which is sustained and made vigorous and triumphant by the Spirit's power. We are led by Him into all the truth, but only as we consider deeply the great facts of the new world into which He has brought us. Our love of God becomes more fervent, but only as we contemplate His bright perfections, and remember habitually the infinite love He has manifested to us. Our moral perceptions become more delicate, but only as we scrupulously avoid every evil thing, which would make our moral sense hard, and coarse. Our moral strength becomes greater, but only by the habitual doing of righteousness. We become more self-denying, but only by acts of self-sacrifice; more generous, but only by acts of kindness and love. You are not to say, 'Now that I have received life from God, the unfolding of the life is God's concern, not mine.' The life is in *you*, and only as you observe God's laws will it penetrate your whole being and reveal itself in perfect holiness. Though the blind had received sight by Christ's supernatural acts, their sight would have become dim and weak had they lived in constant darkness, and never exercised their newly-recovered faculties in the light of day. Though Lazarus had been raised from the dead supernaturally, his physical life would have perished if he had not taken food; his lungs required pure air; he needed protection from the cold; he needed sleep; he needed exercise, like other men. The natural laws of life had to be observed, though the life had been supernaturally restored. And so, all the laws of our moral and spiritual being must be honoured, although the new life has come to us direct from Heaven.

"I know not how it is that Christianity is thought by many a base, a selfish, an ignoble thing. It is partly, perhaps, the fault of the preachers of the Christian faith; it is partly to be attributed to the failure of the Church—notwithstanding all its moral and spiritual triumphs—to avail itself of all the resources within its reach for attaining a lofty and sublime perfection. The promises of God seem contradicted in the history of Christian souls. It is our fault, not His. Too many of us are secretly anxious to make a miserable compromise with the old life, and do not venture to strive after the grander possibilities of the new. We are satisfied if we live at all, and are indifferent about robust and manly strength. We want to be only just good enough here not to miss eternal blessedness hereafter. No matter—if we are saved—even if we are saved so as by fire. No matter—if we enter heaven though we enter halt and maimed. This is not the temper and the spirit which render possible the higher forms of moral and spiritual excellence. Selfishness like this corrupts and paralyzes every faculty and affection of the Christian life.

"But if you will only dare to be greatly good, there is no limit to your glorious achievements. Born of the Holy Ghost, with the inexhaustible fountains of the Divine life ever flowing into your nature, to what health, to what vigour, you may come! The Divine promises were written in this Book not to be gazed at with idle wonder, but to be fulfilled. What manner of man would he be who should have all these promises translated into fact, in his character and history! The names which are given to the Holy Spirit from the forms in which He reveals Himself in regenerated souls, point to the gifts and perfections which are within our reach. He is the Spirit of truth—we are to know God as He is, at first hand, The Spirit of wisdom and revelation is ours. Power, love, and a sound mind come from Him. He is the Spirit of holiness, and He makes the souls that heartily receive Him white and stainless as the angels of God. He is the Spirit of Christ, and the obscurest Christian to whom the Spirit comes may live again the life of Christ on earth, in its gentleness and purity and self-sacrifice, devotion to God's honour and to man's well-being.

"This, this is what we say may be had by every man who will come to Christ and ask for the best

and noblest gifts He has to bestow:—a regal command over every passion, and a victorious power which no temptation to evil shall be able to subdue; duty in all its forms shall become natural to the soul; the presence of God shall be with you; made partakers of the Divine nature, God's light and peace and glory shall be your eternal inheritance."

TELEGRAPHIC NEWS.

Paris, July 3rd: The Assembly have agreed to appoint a committee after the recess to consider the constitutional bills of M. Thiers.

Madrid, 3rd: The irreconcilables have withdrawn themselves from the Cortes.

London, 3rd: Sadrazam has been invested a Knight Grand Commander of the Star of India.

4th: The amendment extending the jurisdiction of the High Court of Appeal to Ireland and Scotland has been accepted by Mr. Gladstone and approved of by the Commons, notwithstanding the opposition of Mr. Disraeli.—The Spanish Constitution has formed a Republic of eleven States after the American model.—In the House of Commons to-night, Lord Enfield, replying to Mr. Miall, said that Her Majesty's Government were in constant communication with France with a view to facilitate a mutually satisfactory arrangement for a treaty of commerce.—A strike among the Scotch miners is imminent.

5th: In the House of Commons to-night, Mr. Fawcett announced a motion declaring that the present constitution of India fails to secure an efficient economical administration of finance, and that he views with apprehension the state of local taxation.—The Shah has been appointed a Knight Companion of the Garter. Her Majesty the Queen presented the badge, which was set in diamonds of the value of one thousand pounds.—In the House of Commons a motion in favour of equalizing the salaries of Irish with those of the English Civil Service officials was carried against the Government by 130 votes against 117.—Mr. Gladstone has agreed to extend the Judicature Bill to ecclesiastical cases.—The Shah gave Baron Reuter a farewell private audience yesterday. His Majesty promised to give every assistance and protection in the execution of public works in Persia. The survey of the first fifty miles of railway between Teheran and Resht is completed.—The decision of Turkey on the Suez Canal question has been communicated to the European powers. It declares the tolls to be chargeable according to available tonnage, and urges Baron de Lesseps and the European powers to adopt Moorsston's system of measurement, as otherwise the question must be submitted to an international commission. The question of the amount of the tolls remains untouched.—Sir Albert Sassoon has been presented with the freedom of the city of London.—There is an improvement in monetary affairs on the Continent.—The *Times* states that a portion of the Geneva indemnity has been already remitted to the United States.

Paris, 5th: The French Assembly has substituted the taxation of textile fabrics for that of raw material.

St. Petersburg, 5th: It is officially announced that the Khan of Khiva has returned with his ministers and submitted to General Kaufmann, begging for mercy. He is guarded by a guard of honour.

Washington, 5th: President Grant has proclaimed that there will be an International Exhibition at Philadelphia in 1876.

Rome, 7th: Signor Minghetti has succeeded in forming a new Ministry.

London, 7th: The visit of the Shah of Persia to England, which terminated on Saturday, has been marked throughout by extraordinary popular interest. The English squadron escorted His Majesty from Portsmouth to Cherbourg, and he was received in midchannel by the French squadron. The Shah arrived in Paris last night.—The arrangements for the Indian reliefs of 1873-1874 are completed. The regiments returning home are the 16th Brigade Royal Artillery from Barrackpore, the 21st Hussars, and the 58th, 96th, and 106th Regiments from Bengal.—Mr. Richard Cayley has been appointed Puisne Judge of Ceylon.

8th: The total value of the produce exported from Great Britain during the month of June amounts to £19,469,000, being £763,000 below the same month last year; the imports amount to £30,148,000.—Mr. Gladstone has announced the withdrawal of the New Bank Bill.—A grand review was held yesterday at Aldershot in honour of the Czarowitz.—The "Claimant" is reported to be suffering from erysipelas, and is consequently excused from attendance in court.—The human steamer *City of Washington* has been wrecked: the crew and passengers were all saved.

Paris, 8th: The Assembly has adjourned till Friday next, in consequence of the Shah's visit to Paris; the members have resolved to attend in a body a review in his honour.—A duel has been fought between MM. Ranc and de Cassagnac: both were slightly wounded.

London, 9th: In the House of Commons last night Mr. Richards' motion in favour of opening communication between the great powers for the purpose of establishing international arbitration was carried against Government by 98 against 88 votes. Lord Cairns had called attention to the extension of the Appellate Judicature Bill to Ireland and Scotland as involving a breach of the privileges of the House of Lords.—Mr. Gladstone has withdrawn several bills. The English Press comment on the barrenness of the present parliamentary session.—An anti-slavery meeting was held last night at Exeter Hall with special reference to the east-coast of Africa. Sir Bartle Frere dwelt upon the hopeful prospect of the working of the new treaty with the Sultan of Zanzibar, and alluded to the flourishing state of commerce on the coast.—The *City of Washington* was wrecked within ten miles of the scene of the Atlantic disaster.

Paris, 9th: The Shah yesterday visited Versailles. The Assembly have voted 350,000 francs for defraying the costs of his reception.

Madras, 9th: The Spanish Government has issued a manifesto announcing that a supreme effort to crush the Carlists is being made. General Nouvilas, commander in the north, has resigned.

PASSENGERS SAILED.

Per P. and O. Str. *Behar*, July 4th:

For Southampton.—Lieut. A. E. Cotton and Mr. J. W. Evans, R.A.

For Brindisi.—Mr. G. H. P. Evans.

For Venice.—Mr. F. W. Abel; Mr. M. Mull and a child; Dr. F. Maynard; and Mr. W. M. Tennent.

For Aden.—Mr. Beagin.

For Suez.—Mr. Mahomed Nabbee Khan and a deck passenger.

Per P. and O. Str. *Travancore*, July 11th:

For Southampton.—Mr. Ashton; Mr. and Miss Morgan; Mrs. Lever and child; Private Hughes; Captain E. F. Gübler; Mr. R. S. Dallas; Mr. R. J. A. Towns; Mr. Roach; Mr. A. McCombie; Lieut. J. H. Curtin; and Lieut. J. H. Harman.

For Brindisi.—Lieut. C. F. Massy; Mr. H. DeSouza; Mr. and Mrs. H. H. Chintamon, two children, and two servants; Mr. A. Bois; Mrs. David; Miss McDougal and two servants; Mr. C. Fouracres; and Captain Wyndham.

For Venice.—Mr. J. Stone; Mr. H. Reinhold; Mr. and Mrs. H. F. Storey; Mr. Liot; Mr. P. Bress; Mr. E. M. George; Mr. Carry; Captain G. A. Way; and Mr. C. Bell.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khedive*, July 9th:

From Southampton.—Lieut. Cox, R. N.; Mr. and Mrs. Johnstone and infant; Mr. and Mrs. Winter; Mrs. Blair; Mrs. Pearce; Mrs. Little and infant; Sub-Cond. O'Leary; and Mr. R. J. Sanders.

From Venice.—Mr. S. Brereton.

From Brindisi.—Mr. E. N. Grace; Mr. Druitt; Mr. Robertson; Mr. Palmer; and Capt. Pye.

From Suez.—Mr. Bristowe.

From Aden.—Col. Penn, R.A.; and Mrs. Henry.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTH.

WARBRICK—June 30th, at Kurjat, the wife of W. Warbrick, G. I. P. R., of a son.

MARRIAGE.

WILSON—ROBINSON—July 3rd, at St. John's, Colaba, by the Rev. Ward Maule, John Henry Wilson, eldest son of John Wilson, Esq., of Flotmanby Hall, Flotmanby, Yorkshire, to Lucy, youngest daughter of the late Thomas Briggs Robinson, Esq., of Bombay.

DEATHS.

FOX—July 5th, at the Esplanade Hotel, Bombay, of dentition and dysentery, Mary Rosina, the beloved child of Captain Fox, 66th Regiment, aged 15 months.

SADLER—July 6th, at Mazagon, David Sadler, Honorary Esq., Invalid Establishment, aged 45.

WILKINSON—July 6th, at Malligaum, Henry Paris, the beloved child of Clement Wilkinson, Esq., aged 11½ months.

Advertisements.

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